

That all might see  
WHO THEY WERE

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That had a Command, and  
*did pay Tythes; and who*  
They were that had a Law  
to receive them.

And also,

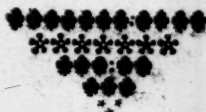
THEM THAT WIT-  
nessed in Spirit and Life the

Law fulfilled, the substance and end of  
*the Law, and that Priesthood that*  
*took tythes.*

*And likewise,*

These are here manifest that do take *Tythes*,  
and have no command from GOD, but contrary  
to the Law of GOD.

G. F. OX



LONDON, Printed for Thomas Simmons at  
the Bull and Mouth near Aldersgate. 1657.

172 + 132  
(1). 228

LONDON: Printed by J. Smith, in Strand, 1784.



*That all people may see whom they  
were that did receive Tythes, and  
who they were that paid them.*

**N**ow all people, the Priests of the world are shut from the first Priesthood, which was called of God as *Aaron* was, they that were of the sons of *Levi*, that had the office of the Priesthood, that had the Commandment to take tythes of their brethren, of the people according to the Law, Heb. 7. And saith the Lord, All the tythes of the Land, whether of the seed of the Land, or the fruits of the trees, is the Lords, it is holy unto the Lord, Lev. 27. And saith the Lord, the tythes of the Children of Israel, (mark) which they have offered for an Heave-offering unto the Lord, I have given to the Levites to inherit it; therefore I have said unto him, among the children of Israel they shal have no inheritance; therefore they were to have the tythes of the children of Israel; this the Lord gave them: And saith the Lord, Speak unto the Levites, and say unto them, When you take of the children of Israel the rythes, that which I have given you from them for an inheritance; (mark, this was the Priests inheritance, the Levites inheritance) then he shall offer up an Heave-offering of it for the Lord, even of the tenth of the tythe.

Now mark, the Levites portion was the tythe which  
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which they had from the Lord, and they were to offer out of their portion of tythes the tenth part of their tythes unto the Lord, and this also shall you offer, an Heave-offering unto the Lord of all your tythes which you receive of the children of Israel: (Mark) The Levites and ye shall give thereof the Lords Heave-offering to *Aaron* the Priest, Numb. 18. which was to be a statute for ever; and all the Tythes of the land, whether of the seeds of the land, or the fruits of the trees, it is holy unto the Lord, and the Lord did give it to be the Priests portion, with a commandment according to the law to take tythes, and if any man will redeem ought of his tythes, he shall add thereto a fifth part thereof, an Heave-offering of the tythes, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord, and this he gives to the Priests for their inheritance, which was to pay the tenth part of it unto the Lord, *Levit. 27.* they were to throw down their altars, break down their pillars, burn up their groves, hew down their graven images of their gods, and destroy their names out of the place; but unto the place which the Lord shall choose out of all your Tribes, (mark) and put his name there, even unto his habitation shall you seek, and there shall you come, and there shall you bring your burnt-offerings and your sacrifices, and your tythes, and your Heave-offerings in your hands, and your free-will-offerings, and the firstling of your herds, and of your flocks: Mark, where the place was that the Lord chose, not where men chose, and not to every Priests barn, for these places should be thrown down and rooted out; then there shall be a Place which the Lord your God shall choose to have his Name to dwell there, thither shall you bring all that I command you, your burnt-offerings, sacrifices, your Tythes, and you shall rejoyce before the Lord your God, you and your sons, and your daughters, and the man-servants and your maid-servants, and the levite that is within thy gate, forasmuch as he hath no part of inheritance



ritage among you ; but the place which the Lord shall  
 choose, out of one of your Tribes, ( mark ) one of the  
 Tribes, thither shalt thou bring thy burnt-offering, and  
 there all that I command thee ; thou mayest not eat with-  
 in thy gates the tythe of thy corn, or of thy wine, or of  
 thy oyl, the firstling of thy herd, or of thy flock, or any  
 of thy vows that thou hast vowed, or of thy free-will-  
 offerings that thou hast offered, but thou must eat them  
 before the Lord thy God in the place which the Lord thy  
 God should choose, thou and thy son, and thy daughter,  
 and the levite that is within thy gate, that thou mayest  
 rejoyce in the Lord thy God before the Lord thy God in  
 all that thou puts thy hands to, *Deut. 12.* Take heed to  
 thy self that thou forsake not the levites as long as thou  
 livest upon the earth, thou shalt truly tythe all the in-  
 crease of thy seed that thy field bringeth forth, year by  
 year, and thou shalt eat before the Lord thy God, where  
 he hath chosen to place his name, there the tythe of the  
 corn, and of the wine, and of the oyl, and the firstling  
 of thy herd, and of thy flock, that thou maist learn to  
 fear the lord thy God always: And if the way be too  
 long, so that thou art not able to carry it to the place  
 that the lord thy God should choose, and if the place be  
 too far for thee, which the lord thy God hath chosen to  
 set his Name there, when the lord thy God shall bless  
 thee, then thou maist turn it to money, and binde it in a  
 bundle, and take it in thy hand, and go to the place which  
 the lord thy God hath chosen to set his Name there, thou  
 shalt bestow that in money in whatsoever thy soul desireth  
 after, and shall eat it before the Lord thy God, and thou  
 shalt rejoyce, thou and thy household, and the levite that  
 is within thy gate, thou shalt not forsake him ; for hee  
 hath no part nor inheritance with thee ; at the end of  
 three years thou shalt bring all the tythes of thine in-  
 crease the same year, and lay it up within thy gates, and  
 the Levite, because he hath no part nor inheritance with  
 thee, and the stranger, and the fatherless, and the widow  
 that

that are within thy gates, shall come, eat, and be satisfied, that the Lord thy God may bless thee in all the works of thy hands that thou dost.

Now mark, the levite and the stranger, the widow, the fatherless, these were to eat of the tythes, as well as the levite, the fatherless, widow and the stranger, and the Tythes were to be eaten within the gates, but the place which the Lord God did chuse; now the sons might eat with the Levites of the Tythes, *thy sons and thy daughters, and thy man-servant and thy maid-servant*, and thus they was to rejoyce before the Lord their God; and the widow, and the stranger, and the fatherless, these was to eat as well as the levite, and were to be filled, and to be satisfied, and to rejoyce before the Lord God; for the tythes of the land is the Lord Gods: so he gives it to *Levi*; so *Levi* had a command to receive Tythes of the people, of the children of Israel, as you may read in *Deut. Thou shalt rejoyce in every good thing which the Lord thy God hath given thee, and unto thy house*, mark, Thou and the levite, and the stranger that is among you, when thou hast made an end of tything all the tythes of thine increase the third year, that is the yeer of tything, (mark,) the third year of tything the Tythes, and hast given it to the levite, and the stranger and the fatherless, and the widow, that they may eat within thy gates, and be satisfied: Mark, here was the stranger to be satisfied, and the fatherless to be filled, and the widow to be filled, as well as the levite; and then thou shalt say before the lord thy God, I have brought away the hallowed things out of my house, and I have given it to the levite, and to the fatherless, and to the stranger, and to the widdow, according to all thy commandments, which thou hast commanded me, and have not transgressed thy commandment, *Deut. 26.* neither have I forgotten them; Now you may see this commandment disannulled which they had to take tythes, *Heb. 7. & Chron. 31* see how *Hezekiah* & the people that dwelt in Jerusalem, to give the portion to the priests and levites, that

that they might be encouraged in the law of God, and as soon as the commandment was gone abroad, the children of Israel brought in abundance of the first fruits of the corn, and of the wine, and of the oyl, and of all the increase of the field brought they in abundantly; and concerning the children of Israel, and Judah, they brought also of the tythes, of the oxen and sheep, the tythe of a'l the holy things, which was consecrated to the lord their God, and laid them on heaps, and *Hezekiah* questioned with the priests and levites concerning the heaps, and *Azariah* the chief priest of the house of *Sadoc* said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, (mark) and left plentie, for the lord hath blessed the people, that they have left great store; and *Hezekiah* commanded to prepare chambers in the house of the lord, and they prepared them, and brought in the offerings and the tythes, and the dedicated things faithfully, over which was *Conaniah* ruler, and *Shimei* was next.

Mark, and take notice, here was a Levite that was ruler over the Tythes, & here was a Chamber to put the Tythes and the offerings in, which was left, which was not eaten, and *Cori* the son of *Imnah* the Porter, was over the free-will-offering to distribute the oblations of the Lord, of the Holy things; here *Levi* the Levite who was the ruler over the Chamber of the Tyths, and the *Levite* his portion was the Tythes and again, you may read *Nehemiah*, how they were to bring the first fruits of the ground, of all fruits, and of all trees year by year, into the house of God; also the first born of the son and of the Cattel, as it is written in the Law & the Firstlings of the flock, & of our herd, to bring into the house of our God, unto the Priests that ministers in the house of our God; and that we should bring the first fruits of our dowe, and of our offering of all manner of Fruits of the trees, of wine, & of oyl, unto the priest of the Chamber of the house of our God, and the tythes of our ground unto the Levite, that the  
same

same Levites might have all the tythes of our Citties, and the Levites and the preists, the sons of Aaron, should be with the Levites, when the Levites tooke tythes, and the Levites should bring up the tythes of tythes; Marke, here the Levite whose portion was the tythes, which all the Land was the Lords, the Levite, the priest was here to bring the tythe of tythes unto the house of God, into the Chamber, into the treasury-house; marke, Chamber and Treasury, thither was the tythes to be brought, and the Levites was to bring, and put their tythes of tythes for the children of Israel, and of *Levi*, shal bring the corne and the wine into the Chamber, where are the Vessells of of the Sanctuarie, where are the porters and the singers *Nehemiah* 12. where some were appointed over the chambers for the treasures, for the offerings, for the first Fruits, and tythes, to bring them in, out of the Fields of the Cities, the portion for the Priests and Levites that waited, and before this *Eliashib* the priest had the oversight of the Chamber, of the house of our God, and hee had prepared for him a great Chamber, *Nehem.* 13. where they laid the meat-offerings, the Franckincense, the corne, and the wine, and the oyle, which was commanded to be given to the levite and the singer, and the porter, and the offering of the Priest: Here again you may see, *Eliashib* had the oversight over the Chamber of the Children of God, wherein was the tythes that was to be distributed to be ministred forth; and when *Nehemiah* perceived, that the portion of the Levites had not beene given them, then contended *Nehemiah* with the rulers, in the place where they gathered them, why the house of God was forsaken; then brought all Judah the tythe of the corn, and the new wine, and the oyle into the treasures and made treasurers over the treasure, *Shelamiah* the Priest; Mark, here was a Priest made treasurer that ministred forth, and *Sadock* the Scribe of the levites, and others that was counted faithfull, to distribute to their brethren Mark, here was a Priest to distribute to others, and bring



eat, and be filled, and satisfied, & rejoyce before the Lord; for Tythes were the Lords, but these had not their right while God was robbed, mark, & read Mal. 23. throughout, you may see Mat. 23: when Christ the second priesthood was come, the first priesthood that took Tythes, and the Scribes and the Pharisees, the hypocrites that paid tythes of mint and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith, these ought you to have done, and not have left the other undone, [mark] these things ought you to have done, saith Christ, they ought to have done judgment, and mercy, and faith, and not to have left their paying of Tythes undone; though they did them, & left the weightier matters undone, therefore saith Christ, wo unto you blinde guides, that strain at a gnat, and swallow a Camel: Now take notice, those that held up the first covenant, and the first priesthood, and tythes, are out of the judgment, and mercy, and faith, these did not discern Christ the second Priesthood, and the second covenant, the second priesthood, the everlasting priesthood, the second covenant, the everlasting covenant, to this they were blind only; saith he, these things you ought to have done, mark the word have, you ought to have done, he shewed there the thing in place, but they being blind saw not him the end of the first Priesthood, Matth. 23. and he that said he fasted twice in the week, and gave tythes of all that he did possess, he was of the first Priesthood, Christ told him, *That the Publican was more justified then the other, which would not so much as lift up his eyes to heaven, but said, Lord be merciful to me a sinner, Luke 18.* Now you may see, and take notice, and consider them, that Priesthood that took Tythes and paid Tythes and Offerings, saw not Christ the second Priesthood; the everlasting offering, him they knew not, who is the everlasting covenant, for had they seen him, they had seen the end of the first covenant & priesthood that took tythes, in which covenant there was ordinances and statutes to be taught the people, those ordinances and commandments

ments did Christ blot out, triumphing over them; marke, when a thing is blotted out, how can they read it? And was not Tythes an Ordinance of GOD to bee paid? And was not Tythes the LORDS? Tythes of the LAND. And was these Ordinances in the first COVENANT? And is not these ORDINANCES blotted out by the second? I challenge all the PRIESTS in the world to answer.

And whether that Priesthood bee not changed that took TYTHES, and the Law be not changed by which it was made, and the Ordinances be not blotted out which they taught, and their command to the people?

And whether or no, that in the charge of the PRIESTHOOD the Ordinance bee not changed? For, it was an Ordinance, Mal. 3. and the Maintenance given to the Priesthood, and this witnessed with them that witnessed the second Priesthood.

And so whether or no all the Hand-Writing of the Ordinances be not blotted out and triumphed over and blotted out, who can read them?

And whether or no as I have said before, whether TYTHES were not Ordinances of the first Covenant; and whether that bee not blotted out, and the Commandment disannulled?

Answer all you that take tythes, or hold them up, or plead for them. And whether the Aaronnical priesthood be not changed, which was called and ordained of God, and whether the Levitical priesthood bee not changed and no man taketh this honour upon himself to offer gifts and sacrifices but he that is called of God as Aaron. And whether or no Christ was made a priest after the order of Aaron, mark, Is not (as I said before) this Priesthood changed, these offerings, these gifts, these sacrifices? are not these ordinances, as is before, the hand-writing blotted out, and trampled over by Christ? and is not the Levitical Priesthood changed, that took these tythes and their ordinances and commandments, by which they took their tythes.



Now when the Apostle had spoken of this Call of *Aaron*, and no Priests took upon them that honor to offer gifts and sacrifices but he that was called of God, as *Aaron* was, the Priest, and when the Apostle had spoken this, so saith he of *Aarons* call of God, and the rest, who was to do his Services, his Sacrifices, his Commands, his Ordinances, and was called of God to do them, and his Statutes, which was to have their time, so saith the Apostle also of Christ, glorified not himself to be made an High-Priest, but he that said unto him, Thou art my Son, this day have I begotten thee, [Mark] Here is the everlasting Priest, the begotten of the Father who offered up himself by the eternal Spirit: Now none took the honor to himself to offer in the first Covenant (the Priesthood) but such Priests as was called of God, as *Aaron* was: Now Jesus Christ the second Priesthood, who was not made a Priest after the Order of *Aaron*, but of the Order of *Melchizedec*, the begotten of the Father, hath not he blotted out all these Ordinances and Offices of the Priests, of *Levi*, or *Aaron*, which was commanded of God to do them: Are not the Ordinances blotted out yea or nay? Or hath not Christ blotted them out, and triumphed over them, yea or nay? Answer whether tythes was not a Hand-writing of these Ordinance, and after that *Abraham* had returned from the slaughter of *Chedorleamer*, which had taken away *Lot* his Brothers son; which he brought back, and brought again his Brother, and all his goods, and the women, and also the people, *Melchizedec* brought him bread and wine, and he was the Priest of the most high God, and he blessed *Abraham*, and said, Blessed be the most High God, who hath delivered thee out of thine Enemies hand, and he gave him tythes of all; [Mark] this was when he returned from the slaughter, and the King of *Sodom* would have had the persons, and *Abraham* should have had the goods himself, wch *Abraham* denied, he would not take so much as a thread of a Shoo-latchet, lest they should say, I have made *Abraham* rich: So *Abraham* that paid tythes

tythes, that gave tythes to *Melchizedec* of all, like unto the Son of God; this was before the Law: Now it doth not say that *Abraham* paid Tythes of his own possessed substance, but gave the tenth of the spoyle unto *Melchizedec* (like unto the Son of God,) as you may read, *Heb. 7. 3, 4.* *Abraham* gave the tenth of the spoile, the Patriarch *Abraham*; it doth not say of his substance, but the spoile: But the Son of God is come, who is the end of all likenesses, to whom *Abraham* paid his Tythes, the end of *Melchizedec*, the end of all the Priests: If the Son of God be come, the likeness is not to be held up, tythes paid to the likeness; *Abraham* paid tythes of the tenth of the spoil to the likeness, the similitude of the Son of God; the Son of God is come, the end of all likenesses and similitudes, who was the sum of the things the Apostle spoke of, *Heb. 8. 1.* Now this was before the Law *Abraham* was paying tythes, here Christ was the end of that which was before the Law, the sum and end of the likeness, which received the tenth of the spoile; mark, In Christ is Peace; mark therefore, the Apostles reckon how great the Patriarch *Abraham* was, which did give the tenth of the spoile unto *Melchizedec*, like unto the Son of God; but Christ the Son of God, who was before *Abraham* was, is the end of the likeness which he paid tythes to, who continues and abides a Priest for ever continually; that was not under the Law before mentioned, which Christ was the end of the likeness; and verily they that were of the Sons of *Levi*, which received the Office of the Priesthood; mark, have a command to take tythes of the people according to the Law, that is of their Brethren, these that came out of the loins of *Abraham* but he whose descent is not accounted from them received tythes of *Abraham*, blessed him, speaking of *Melchizedec*, *Heb. 7. 7.* the less is blessed of the greater without contradiction; and here men that dye receive tythes, but there he [mark] received them, of whom it is written he lives, speaking again of *Melchizedec*, without Father, without Mother, without descent, having neither  
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beginning of dayes, nor end of life, but like unto the Son of God; [ mark ] again it is vvitnessed he liveth; and as I may say, *Levi* also who received tythes, paid tythes in *Abraham*, for he was yet in the loins of his Father; when *Melchizedec* met him, *Levi* did pay, did give the tenth of his tythes.

Now if perfection had been by the Levitical Priesthood ( for the people under it received the Law, mark, and take notice of that ) what further need vvas there that another Priesthood should arise after the order of *Melchizedec*, which vvas the end and the sum; the end of that, the sum of that, *Abraham* paid tythes to him after his Order, *Melchizedecs* Order; Christ come, and not called after the Order of *Aaron*; For thou art my Son, this day have I begotten thee, saith the Lord, mark *Aarons* Call was of God, & none was to offer sacrifices and gifts but who vvas called of God, as *Aaron* vvas.

Novv vvho comes to see the Son, comes to see that vvwhich that Priesthood was called to do, comes to see *Aarons* Office finished, vvwhich he vvas called unto, and his Offerings blotted out, and the Priesthood vvwhich vvas called as he vvas: No man taketh this honor himself, but he that is called of God as *Aaron* vvas: And Christ not made after the Order of *Aaron*, For this day have I begotten thee, saith God, thou art my Son, *Heb. 5. 5.*

Novv the Priesthood that takes tythes being changed, there is a necessity of changing the Lavv also; for the Law made men high Priests: Novv the Lavv being changed vvwhich made men High Priests, vvwhich had a command to take tythes of the people: Now this Priesthood before mentioned being changed, there is a necessity of changing the Law; novv they had a commandment according to the Law [ mark ] to take tythes of the people, this Priesthood, ( so mark ) if the Priesthood be changed that hath a command to take tythes of the people ( take notice of that ) according to the Law, and the Law changed by vvwhich the Priesthood was made, and the Priesthood changed

ged also, and the Commandment disannulled going before, for the unprofitableness and weakness of it, which the Apostles called carnal, the Lavv of a carnal Command; and it is far more evident, for that after the similitude of *Melchizedec* there arise another Priesthood: [mark, the similitude] after that similitude doth the Priesthood arise, Christ, who is not made after the Lavv of a carnal Commandment, but after the Povver of an endless life; for he testifieth for ever, Thou art a Priest for ever after the Order of *Melchizedec*; [mark] after the Order of *Melchizedec*; for the Lavv made nothing perfect, but the bringing in of a better hope, by the vvhich vve dravv nigh to God: [mark] by this Hope vvhich it is brought in, which is Christ: Those Priests vvere made vvithout an Oath, but this vvith an Oath; there is the Corner-stone by him; he said unto him, *The Lord swore, and will not repent, Thou art a Priest for ever after the Order of Melchizedec*: So you may see Jesus a Surety of a better Testament, and the many Priests, because they were not suffered to continue by reason of death, them that took the tythes: But this man, because he continueth for ever an unchangeable Priesthood: Christ Jesus therefore is able to save to the uttermost all that come unto God by him: Yea, seeing he ever liveth to make intercession (that is, by the light that lighteth every man that cometh into the world) for such an High Priest who is holy, [mark] harmless, undefiled, separated from sinners, made higher then the Heavens [mark] vvho need not dayly (as those High Priests) to offer first for his own sins, and then for the sins of the people; but this he did once, when he offered up himself, for the Law made men High Priests which had infirmities, but the Word of an oath, vvvhich vvas since the Law, maketh the Son of God, who is consecrated for evermore; [mark and take notice of these things before-mentioned] the Priesthood vvas made by a Lavv, and he had a commandment according to the Law to take tythes of the people: The Priesthood is changed, and there is a necessity

necessity also to change the Law vvhich made High Priests, by vvhich they vvere made, and the Commandment disannulled, and the Surety of a better Testament is come in vvho is not after the Law of a carnal Commandment, but after the Povver of an endleslife, and Christ is risen and come, who is after the order of *Melchisedec*, who received tythes of *Abraham* before the Law, the tenth of the spoil, and not of his own inherited substance, to vvhom *Abraham* did pay his tythes, to *Melchisedec*, like unto the Son of God; this vvvas before the Law. Now he doth not say he had a Command; but the end of the likeness is come to whom *Abraham* paid his Tythes to.

Novv the priesthood made by a Law had a commandment to take tythes, and under the priesthood the people received the Law; and the priesthood had a commandment to take tythes of the people according to the Law, novv this priesthood being changed, this Law changen also, there is a necessity also of changing this Law; and this commandment being disannulled, and Christ witnessed begotten of the Father, who is not made after the law of a carnal Commandment, but after the order of *Melchisedec*.

Here you may see the change of the law, and the change of the priesthood; and Christ the end of the similitude *Melchisedec*; and the end of the likeness, who received tythes of *Abraham*, him that is like unto the Son of God; which vvvas before the law; and vvhen the Apostle had spoken of these things, & thorow these things, the tythes before the law *Abraham* paid to *Melchisedec*, like unto the Son of God; and shewed that the Son of God was come, the end of likenesses, then he shewed that Priesthood that was made by a law had a command to take tythes according to the law; the priesthood changed, the Law also changed, and the commandment disannulled; and how each priesthood, one could not continue by reason of death, made after a carnal Commandment, Christ  
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not after a carnal commandment, but after the power of an endless life, who remains a priest for ever after the order of *Melchizedec*, not called after the order of *Aaron*, saying. *Thou art my Son, this day have I begotten thee*; Now when he vvas speaking of that Law, and that time that was under the Law, and the end of the similitude, and the changing of the priesthood under the Law, and the end of the Lavv, and of Tythes; now saith he. *Of the things which we have spoken this is the sum*: Now Tythes was one thing before the Law to the similitude, and tythes under the Law to the priesthood made under the Law, vvhich had a commandment to take them according to the Lavv; so here is another thing, (mark) if they say things before the Law, if they say things under the Law, here is the sum, here is the end, *Jesus Christ*, *For we have been speaking of these things, this was the sum of them, whether it were tythes before the Law, according to the Commandment, under the Law; the Law being changed, the Priesthood also*, Heb. 7. 8. So all that be turned to the Light the end of the things and similitudes, and likenesses, sees the sum *Christ*, the Son of God, sees the first priesthood that offered gifts and sacrifices, this was according to the Law they ordained to do; but that priesthood being changed, gifts and sacrifices are ceased; therefore it is of necessity that this have somewhat to offer, who offered up himself, *Jesus Christ* the sum, the end of all offerings, figures, similitudes, likenesses, types, and shadows, and the end of all priests that was made by a Law; so who preacheth *Christ*, preacheth condemnation to all the changeable, which of all the priests that have taken tythes since the priesthood was changed, that had a command to take them; and since their Command is disannulled, which of all them have paid the tenth of their tythes as *Levi* vvas to do? and is not *Christ* the end of all similitudes and likenesses? and did not he blot out the hand-writing of Ordinances? and vvhom shall vve say hath commanded this priesthood, ordained this priesthood vvhich takes the tythes, and is not under the Order of *Aaron*, and doth not give the tenth of his tythes, as *Levi* vvas to do; is any  
C priest

Priest to offer gifts or sacrifices but he. who was. called. of God as *Aaron* was: Now these being found out of *Aarons* call, *Levi's* practise, and the Apostle, who shewed the sum of things, who can but say, These are they that follow the custom of Nations, and customs of the Heathen, and doth things without Command from God; if the Priests should plead now *Melchizedec* received tythes from *Abraham*, the tenth of the spoil, must not they run to the Souldiers, and have the tenth of all the spoil? I do not say of their inherited substance, but of the spoil.

Come Priests, let us measure your practise by the Scripture, if you will take tythes according to the first Priesthood, and so not own Christ come in the flesh, and so let all the widows, fatherless, and strangers. sons and daughters, and servants have part, and eat with you, and bring it to a House the Lord appointeth, and not your own; is not this according to Scripture? and is not this an Ordinance? and is not this Ordinance blotted out by Christ, and not the Ordinance for you to take them. Come let us see your practise; such as are come into the light, and walk in the light, which are of the second priesthood, those being to measure you by the second Priesthood, whether you receive your tythes of that which *Abraham* paid them out of; and whether you receive your tythes, which is the Lords, as *Levi* did, and out of them you pay a tenth, and have a House appointed of God to put them in, and Widows, and Strangers, Sons, and Daughters, and Fatherless are satisfied? or whether you be, as I said before, neither according to the Law, nor *Melchizedec*, taking tythes of *Abraham*, the similitude, like unto the Son of God, nor according to the Apostles but only as Heathen, who follow the custom of Nations. And so who was the first that hath given them you, seeing the Apostle saith, that the Priesthood was changed that took them, (who preached Christ) and that Ordinance was blotted out, for they was an Ordinance: Come lets see all your strength, and see if it will not bring you all home to the Pope, who is out of the



the Truth, and out of the Light, who takes Tythes, and receives tythes.

G. F.

**B**efore *Abraham was I am*; which *Abraham* paid tythes to *Melchizedec*, the similitude, the likeness of the Son of God, who (before *Abraham*) was the end of all similitudes and likenesses, the Priesthood under the Law, under which stood the shadows, types, and figures, in which the Priesthood could not continue by reason of death, had a command according to the LAW to take tythes of the People, and the Widows, and the Stranger, & Fatherless was to be relieved out of it as well as they; and they was to have Chambers and storehouses: and them that was far off, if that they could not drive their Cattel, or other things which they was to pay, they might turn it into mony, and bring it to the place appointed, and there what they would they might bestow upon, or buy; that there might be meate in the house, for the widows, and strangers, and the fatherless, Levi and the priesthood. Now this priesthood being changed, which could not continue by reason of death, and the everlasting priesthood being come, Christ Iesus the end of the first, they that preach him, and was witnesses of him that remaines a priest forever: they that was Ministers of the Gospell, Ambassadors of Christ, and teachers of him, declarers of him, denied the first priesthood, and tythes, and shewed the end of that, and preacht Christ the Substance, the end of the Law, the end of all the outward shadows, figures, types, and the everlasting Covenant, and the one Offering, that hath perfected for ever them that are sanctified.

Now these were the Ministers of Christ, and his Disciples, and Ambassadors, that witnessed the end of similitudes

tudes and likenesses, and the first priesthood that tooke Tythes and the Law, and preach up Christ Jesus the everlasting Priesthood, that remains for ever after the order of *Me chiz edec*, without beginning or ending. So all these (since the dayes of the Apostles) that cryes up tythes, and sets up tythes, are the Antichrists, and the false Prophets, and the false Apostles, and the Ministers of unrighteousness, and the Devils Messengers, who comes from him, that deceives this ignorant World, who gets into them; for they are with the true Ministers and Messengers of the Lord Jesus Christ now to be cryed against that takes tythes, and not to be held up, for they do it not as from a command from God, but from men, their own command; for the Commands of God that gave Tythes to the first Priesthood before Christ came in the flesh, that was denyed when Christ was manifested: So since the dayes of the Apostles another Priesthood hath got up without the command of God, which takes tythes, which be the Ministers of unrighteousness, and be unrighteous, who takes of them that they do no work for, they minister not to; and these are judged to be the Ministers of unrighteousness, and the Devils Messengers and false Apostles, which the true Apostles saw coming in before their decease.

So absolutely this is the Word of the Lord God to you all, this priesthood that takes tythes, and them that payes tythes now since the dayes of the Apostles, is to be denyed with the power of the Lord God, and never are to be held up nor countenanced, but their mouths is to be stopped, and no agreement is to be made with them, not with the Beast, and the false prophets, and antichrists, for it is absolutely against Christ; for them that held up the first priesthood which took tythes after the second was come, and did not come to the second, they was against Christ: Now they that have gotten up a priesthood that takes tythes since Christ and the Apostles, are the very Antichrists, and false prophets, and false Teachers, and Deceivers of the world themselves, and a heap of confusion,

fusion; and it is like this Priesthood now that take tythes, and this Ministry which hath got up the Temple, as they call it, and Synagogues, and Tythes, is like unto the Heathens Priests and Temples, who acted these things without a command from God, but their ovvn inventions; vvhich Heathens differed from the *Jews*, for they acted from a command from God, vvhich these do not, so the *Jews* was to be commended in their place and time which when the Substance was come, that was denied vvhich vvas commanded, and had a command to take Tythes: Now this Priesthood takes Tythes since the dayes of the Apostles, that denied the first Priesthood that took Tythes, are them that are the Cage of unclean Birds, a habitation for Devils, there's a habitation for him, their fruits declares it, vvho vvould murder, destroy, tear and rend, and acts unrighteousness, and such all, be the harlots from the Apostles Power, and Life, and Doctrine, that takes tythes now, or compels people to pay them Tythes, or gives Tythes to them, the Harlot from the true Christ, the everlasting Priesthood, and the Power of God, and the life that the Apostles vvas in, vvhich vvas the Power of the Son of God, of the unchangeable Priesthood; therefore Christ saw & said, That Antichrist and false Prophets should come, and bid them not go after them, by their fruits they should be knowvn; Thorus and Thistles; and inwardly ravening; yet the Sheeps cloathing; and he spoke this to his Disciples; before the Disciples decease they savv the Antichrist was come, and vvas already in the vvorld, *And they went forth from us*, saith *John*: Nowv they that vvas the Antichrists and the false Prophets was them that vvas gone forth from the Apostles Doctrine; so out of the Power of Christ, though they came out with them; novv saith Christ, *Go not after them when they shall say, Lo here, or lo there*; vvhich Christ doth enlighten every man that cometh into the World, that all through him might believe; so none need go forth, for every one that cometh into the World be enlightened: And further, *John* in his Revelations saw all the World

vvvas

vvas gone after the Beast and the false Prophets, first, he  
 savv that they vvas gone forth from them, from the true  
 Apostles; therefore doth the true Apostles bring the Saints  
 to the Light within them, that shined in their hearts, to  
 give the light of the knowledge of the glory of God in  
 the face of Jesus Christ, and to the anointing vvithin them,  
 that abided within them, and said, *They needed not any man  
 to teach them, but the same Anointing did teach them;* and as it  
 did teach them, they should continue in the Son & the Fa-  
 ther; mark, then they should not go forth: Now they that  
 was gone forth from them, and stayed not with them, vvas  
 the false Prophets, & such continued not in the son & the  
 father, & such the World vvent after, all the World, & these  
 are them; here is the beast & the false prophets, & here is the  
 antichrist, & here is the mother of harlots, & here is *Baby-  
 lon* building up & throwing down; and here's the Dragon  
 that is gone forth of the truth, which gives his power to the  
 beast which makes vvar against the Saints, & heres all the  
 harlots, & here's them that takes tythes, & here's the Cage  
 of unclean Birds, & a habitation for Devils; & here people  
 are drunk vvith the Cup of fornication, they lose their vir-  
 ginity before they come to the marriage; this is before they  
 be married, fornication, read & understand; & this is since  
 novv Christ, & since the dayes of the Apostles, ruling and  
 reigning; & here's tythes, & here's oppression; and this is it  
 which *John* saw come, & was to come; which times many is  
 in; & you be in, vvich all must be denyed vvith the same  
 povver of God the Apostles vvas in, vvho savv it, & saw o-  
 ver *Babylon*, over the mother of harlots, her downfall; over  
 the false prophets, & the beast, vvho alive must come into  
 the lake of fire, & saw the vials of the wrath of the Almight-  
 y poured upon the beast, and them that did vvorship him,  
 who must drink the cup from the Lord without mixture, &  
 saw the vials that vvas to be poured upon the air, and upon  
 the beast & the earth, & the seat of the beast; and over this  
 savv, & its end; and before it was, vvich power of the Lord  
 God is now manifested, which comprehends ages, which  
 sees the fulfilling of the prophecies in the Light; this is the  
 Word

Word of the Lord God to you all, and saw where there is no curse, but the throne of God; and saw how all the world had worshipped the Beast, and gone after the false prophets, so from the true Prophet, Christ Jesus the Light of the world, which doth enlighten every one that cometh into the world, the everlasting Priesthood, but such vvhho had their names written in the Lambs Bsoke of life before the foundation of the world was, which keeps the Testimony of Jesus, which is the spirit of prophecie; so the state now that people be in, and their Teachers and Professors, they are them that are gone forth from the Anointing within them, and forth from the Light that doth enlighten every man that cometh into the world; so being forth, are them which Christ said should come, and John saw was come, and now the world goes after them; so the state that people be in now, they are but coming in now from the false prophets that takes tythes and from the Antichrists, to the light that doth enlighten every man that cometh into the world, and so to the Anointing within them to teach them, and as that doth teach them they shall continue in the Son and in the Father. So as people comes into the Light, comes to the Light which they be enlightened withall, and feels the Anointing within them; to teach them; they come from all them that are forth; and with the light, and life, and power of God, sees that they are them that Christ said should come, which men cannot gather Grapes of, nor figs of, which are the inwardly raveners, from the light which Christ hath enlightened them withall, these are inwardly ravening; for who be in the light which Christ hath enlightened them withall, it keeps their minds from ravening; up to Christ from whence it comes; and there is both the Grapes and Figs to be gathered; and they are them that John saw was come, vvhich he knew it was the last time, and vvhich was then already entred into the World before Johns decease, and in his Revelations he saw how the World was gone after them, vvhich was the Antichrists and false Prophets which went out from them, from John, and the Saints, and the Disciples.

And 1

And so you may see how they are forth from the power of God, the power the Saints was in, so with it are they all judged, and with it are they all comprehended, for their fruits and deeds and actions manifest it, how that they stand against the Light, which every man that cometh into the world are enlightened withall, such are the inwardly ravengers who are from the light that doth enlighten every man that cometh into the world, and they be in the dark, and such are them that say, Lo here, lo there, and eos not know where Christ is when they are from the light in their own particulars, which Christ hath enlightened them withall, which comes from him. And now with the Light all is seen which be from it, which light reacheth to the Light in every man that be come into the world, though he hates it, which is the condemnation of him that hates it: So all them that holds up tythes, are them that be from the light, in their own particulars, which Christ the light of the world hath enlightened them withall, which doth enlighten every man that cometh into the world; and is the Antichrist, is against Christ, which is come up since the days of the Apostles, and the days of the true Christs Disciples, and his true Apostles and true Ministers, which eat no mans bread for nought, but these will eat mens bread for nought, and take of them that they do no work for, which is all with the Light judged and condemned, and so upon such comes Gods plagues, his vials upon the Beast, and the seat of the Beast, and Earth, which makes men gnaw their tongues, and gnash their teeth, because of the plague, and the pain, and their anguish: Fornication is from the light, and that which receives the Plagues, and the Vials is from the light, out of the life and the power of God, of the true Christ, of the Apostles, and Disciples, and Messengers of Christ was in; and this is all for the fire, this is to go alive into the lake of fire, therefore blessed is he that reads and understands, & is come to the eye that sees, and the ear that hears, & the feet that walks, & the hand that handles the word of Life; the heart that is pure, by which he does understand, & the tongue that speaks right things that be right, & the nose that smells; he who is come into this, is come into the wisdom of God, that before the world was, that sees before ages & generations, & sees the time, in the Fathers hand; so the light which every man that is come into the world is enlightened withal, he must come to, before he come to the true Christ, that which goes forth from that is Antichrist that speaks false things, and is the false Prophets; now hee draws from that, and this is that which stood in the world, & deceived the world, & wears the sheeps clothing, which is from the light which is forth, which the Apostles speaks of, which the world is gone after, which are inwardly ravennings, of whom grapes is not to be gathered, nor figs of thorns, and so these are them now that hath reigned in the world, & had a great authority, which takes tythes, a mouth like a Dragon, and feet like Bears, tear and rend to pieces, which gets the sheeps clothing; but the Son is risen, the Glory of the Lord is revealed, that by it every thing is manifested.

THE END.